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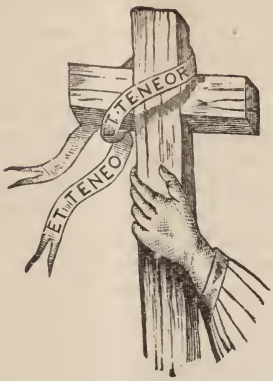
Woman's Work for Woman.



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THE SIGNS OF THE TIMES.

THE PRESENT GREAT NECESSITIES OF CHRIST'S KINGDOM.

IN an address before a woman's missionary society in Chicago, Dr. Speer said that the great necessities of Christianity at the present time might be summed up briefly in three heads:

I.—RECOGNITION OF THE COMING ADVANCE OF THE KINGDOM OF CHRIST.

The first great necessity of the Church of Christ to-day is that its members shall discern and feel that God is preparing the world for a universal and vast advance in His kingdom here.

Removal of Political and Other Barriers.

The evidences of this which have come before my own mind in acquaintance with several of the chief fields of missionary effort are most inspiring and encouraging. This century has been one of stupendous wars. Every one of these has performed some mighty work in removing old and obstinate barriers to the improvement of mankind. The succession of wars in behalf of the spread of British opium in China fills us with horror and shame. That a nominally Christian nation should force upon a peaceful, industrious, civilized race like the Chinese, against all their protests and resistance, the enormous amount of fifty to sixty millions of dollars worth of a poison which has slaughtered millions of their men of all classes, and is beggaring and ruining their country, is a

crime too great and terrible for language to describe or to denounce as it should be denounced. But even this stupendous and wicked outrage has been used by the Infinite Sovereign to open the way for the spread of the agencies of salvation; so that now in the principal provinces of China millions of copies of the Scriptures and Christian tracts are scattered, the gospel is preached, and hospitals for men and women are dispensing relief for human suffering where these blessings could not previously obtain admittance. And this first direct conflict of China, through the thousands of years of her history, with European civilization, now made more powerful through the influence of Christianized science, has shaken her own to the foundations. The result is the beginning of a new system and edifice. I saw everywhere, in a recent journey to the northern, middle and southern provinces, many proofs that the government and people have come to feel that they must give up their ancient peculiarities. As Mr. Yung Wing, their minister at Washington, lately wrote me, China must go forward, "or be *lost!*"

Preparation of Spiritual Artillery.

Then, how wonderful the present preparation of the spiritual artillery by which the kingdom of Christ is to conquer the world! Look at one department of it—the universal translation of the divine Word into the languages of all nations. There are Chinese translations suited to the spoken peculiarities of different provinces; but there is one especially suited to the court dialect, which is spoken and read by the better-educated people everywhere. And the amazing manifestation of divine mercy in connection with the ideographic characters of the Chinese language is that they are comprehensible to the eye, like pictures or symbols; and thus in all China, and so farther in Japan and many neighboring lands, this testimony of God to man can be read and understood, and become the wisdom of God and the power of God unto salvation unto hundreds of millions of immortal beings.

Improvement in Means of Communication.

Look too at the astonishing improvements in the vehicles of communication and transportation. In 1846 we were nearly half a year in getting to China, going all around the continent of Africa in a sailing vessel; in 1876 we ran across this continent in seven days by railroad, and across the Pacific ocean to Japan in somewhat over three weeks. They have built railroads in Japan; they are preparing to build them in China. The news of to-day in either of those countries is given in our morning newspapers tomorrow. Now God has not bestowed these infinitely great gifts upon the world to be abused as they are now and debased to the gratification of the avarice and the appetites and ambitions of evil men.

Divine Gifts of Pecuniary Means.

One more evidence of a near and great advancement of Christ's kingdom may be noticed—that is, the immense gifts which have been bestowed upon Christian nations of the pecuniary means which are required for this end. What other interpretation can we find for the unparalleled history of California and our Pacific coast, and of Australia and the neighboring islands, for the infinite treasures of gold and silver and copper and iron and coal which God has granted to us? What other explanation for the wealth and power which He has placed in such variety and such unprecedented measure in our hands?

II.—Thorough Consecration of Christians.

Now, dear sisters in Christ, do not such momentous facts as these, and this manifest preparation of Christ for near and rapid victories of His kingdom over all His enemies, imply a rousing up of ourselves to new and thorough consecration to whatever He lays before each of us to do?

Let us get hold of the fact, above all others, that Jesus is a risen and reigning Saviour. He is not dead, He is risen again. Go, women weeping about the cross and the sepulchre, and tell it everywhere. Rejoice with great joy; He has "all power in heaven and in earth." Believe in Him as the living, almighty and glorious King.

Let us make the revealed Word such a book to our minds and souls as it has never been before; to study it, to pray over it, to make it all, Old and New, from the story of the creation to the judgment, such a fountain of counsel, strength, warning, incitement, as it has never been before.

Let us pray as we have never before prayed. Prayer is the divinely-ordained means to move the arm of the Lord to hasten these glorious promises. Let us take hold of God and wrestle with Him for these blessings. We will, we must, prevail.

Let us, above all now, go instantly and sincerely to work in whatever way we can to aid to prepare the way of the Lord. Let us consecrate employment, time, property, resources and means of every kind, in the measure and in the direction of our power, to doing our utmost to fulfill the command of Christ and to follow in the openings made, taking advantage of the opportunities afforded in and through the wondrous working of His hand in the affairs of the world. This, this is the primary duty of the present—joyful, complete self-sacrificing consecration of all we are and have to the urgent and vast wants of the cause of Him "who cometh in the name of the Lord."

III.—Woman's Great Part in the Advance.

The waking up of Christian women to their privileges and powers is one of the most encouraging signs of the advancement of the kingdom of Christ. It has only fairly commenced. It must be made general and thorough.

The lessons of the prophecies as to the kingdom in the Old Testament, of the life and example of the Lord Jesus when upon the earth, of the primitive Church, and of the eras of principal progress in the history of the Church from that time till now, are all full of precepts and examples and predictions as to woman's share and influence in teaching salvation to every creature. Woman shapes largely the inner life of the household. Woman incites and supports in much that man attempts and accomplishes. Woman forms the youth, and thus actually and most powerfully controls in the end the passing generations of our race.

Nowhere in all the world is woman so favored, so independent, so powerful in her influence, as in the United States of America. Nowhere is so much done to enlighten and educate her. Nowhere has she the same opportunities and means of applying her intellectual and social advantages to ends so extensive and so beneficial. Women in no other land of all the earth are possessed of so large pecuniary and other means of doing good, or are aided so cordially and generously by their families and by society to do good, as they are in this. And women have come nobly forward in every branch of the Church of late to manifest their appreciation of the opportunities which the Saviour is laying before them.

Woman must be the chief instrument in opening the way, and in much of the work, especially in that of teaching and healing done in heathen, Mohammedan and papal countries. And, further, woman can often do more even with the men of them, from her superior gentleness, persuasiveness and capacity of adaptation to their ideas and feelings. The principal deity of almost all heathen races is woman in some form. The Romanist worship of the country of the pope is Mariolatry, that of the mother of Christ rather than of Himself. The chief object of adoration in China and Japan is Kwanyin, "the hearer of the cries of the world," the exact counterpart of the Virgin Mary in many respects.

And by all these great lessons woman learns how lofty and how momentous is the charge laid upon her now. Women of our churches, how earnestly do we whom the King has called to the official responsibilities of the ministry and to perform certain duties in the leadership of the movements to which He is now summoning His people trust to you for sincere and active co-operation and for heartfelt and unceasing prayer!

China.

FACTS ABOUT CHINA.

Character of the People.—They are an ancient and ingenious people, living under the most venerable government on earth, with a literature nearly as old as Moses; a people who had their poets, sages and philosophers centuries before English history began, and who are trained in many of the arts of civilized life. They may justly be described as a keen, inquisitive and reading people, with mental capacity for almost anything; and their patience, perseverance and industry are proverbial. There is a beautiful story of a Chinese peasant boy which illustrates their character. He was unable to study by day, and resolved to study by night; and not being able to buy a lamp, he carried home each night a glow-worm to apply to his book. Give such men Jesus, and let them apply their glow-worm to the Bible, and what a people!—*Rev. Sylvester Whitehead.*

The Language.—When once you have mastered the written language, you command a common medium of thought for the empire; for although, from the diversity of the local dialects, the people of different provinces cannot understand each other's language, they can each other's writing. In this respect China has the advantage of India, where twenty-nine languages are spoken. No other language puts a man in communication with so large a number of the human race. Alexander conquered the world, but he could not communicate with it. Rome laid her belt of a thousand miles around the Mediterranean, but her empire was a Babel. England puts her arms around the globe, but her tongue cannot reach a hundred million souls; nor can the French or the German or the Sclavic. The Arabic possibly may; but the Chinese may reach hundreds of millions. Indeed, the human race may not very unequally be divided into two portions: 1. The Chinese; 2. All other nations. To reach the latter you need three thousand and sixty-three languages; to reach the first, only one. Happy the genius who shall write parables for the heart of this mass! Thrice happy he who shall write songs of Zion for this choir of three or four hundred millions of human tongues!—*Bishop Thomson.*

Introduction of Buddhism.—The embassy thus sent to the west, by imperial command, in quest of a foreign religion was, it is thought, incited by some indistinct rumor of the reappearance of our Saviour in Judea; and it is interesting to speculate as to what the condition of China might have been if the ambassadors, instead of stopping in India, had proceeded to Palestine.—*Dr. W. A. P. Martin.*

Buddhism in China is decried by the learned, laughed at by the profligate, yet followed by all.—*Dr. Morrison.*

The Three Religions.—It is impossible to apportion the people among these several creeds. They are all Confucians, all Buddhists, all Tauists. They all reverence Confucius and worship their ancestors; all participate in the "feast of hungry ghosts," and employ the Buddhist burial service; and all resort to the magical devices of the Tauists to protect themselves against the assaults of evil spirits, or secure "good luck" in business. They celebrate their marriages according to the Confucian rites; in building their houses, and in cases of alarming illness, they ask the advice of a Tauist; and at death they commit their souls to the keeping of the Buddhists.—*Dr. W. A. P. Martin.*

Power of the Truth.—One of the first American missionaries, Bishop Boone, gave this account of the conversion of his Chinese teacher, who assisted him in translating the Scriptures:—One day, much to the missionary's surprise, he came hastily into the room with an open Testament in his hand, and exclaimed, "Whoever made that book made me. It knows all that is in my heart; it tells me what no one else except God can know about me. Whoever made me wrote that book." The result was his conversion to Christ.

They tell a tale in the "Flowery Land,"
Among their fables so old,
How to Rousa the potter an order was given
A service of plate to mould

More dainty than any had ever seen,
For his sovereign's use alone;
But he stood in despair before the fires
Where his last, best work was shown.

For naught was fit for the master's eye;
Yet would he some offering make:
Then he cast *himself* on the glowing coals,
Consumed for his monarch's sake!

But, lo! when they drew him forth from the flame,
A wondrous burden they brought,—
For such costly service never was seen
As from Rousa's self was wrought!

Oh, where are the glowing martyr-hearts
Consuming at God's demand?
Now who, this day, will go for the Lord,
And who in the breach will stand?

Oh, where are the heroes pledged to the King,
To make this offering good—
To take their lives in their zealous hands,
And stand where He would have stood?

A WORD FROM CHINA.

I WONDER if it would be well for you to say for me in *Woman's Work* that we are in our field again, and that I send loving greeting to the many dear friends I met and made in America. I remember them with the pleasantest memories; may our meeting there make us all more interested in the work here! The many who know Mr. and Mrs. Laughlin, Dr. and Mrs. Smith, Mr. Porter, Miss Tiffany and Miss Reade will be glad to know that we found them most enjoyable companions on our return voyage to China; and yesterday Mr. Robert Mateer and his sister, Miss Lillie Mateer, reached us on their way to Shantung. May all these new missionaries have the help of much prayer!

SHANGHAI MRS. G. F. FITCH.

Chinese in America.

"I BELIEVE we need to realize more fully that people grow interested in masses through individuals," says one; "that they learn about races by hearing of individual peculiarities, and that it is the little bits of things which are never told that would impress the minds of a great many people who are now giving little thought to missions."

The Chinese have found their way to the cities across the continent, and, without the aid of missionaries, are being taught, yet through difficulties. We have often seen teacher and pupil in new schools in eastern cities making helpless efforts to communicate with each other. The volunteer missionary feels an intense desire to tell the heathen about the gospel, but must content himself with only teaching him A B C, or how to spell boy, dog, box, etc. To secure the interest of the pupil, he makes strenuous efforts to convince him that he is his friend, and this he can only express by a prolonged smile, an almost meaningless simper, or by shocking his ideas of propriety by treating him in a deferential manner, not to be expected from a teacher. The Chinese reverence for a teacher—*sinshong*, meaning "wise before his time"—is most profound. Young girls or women as teachers find a grand opportunity to impress these foreigners with a new idea of the dignity and exalted character of Christian women. In China good women live secluded lives; they are never seen upon the street or in public places with husband or brother. He who defends these strangers from persecution or cruelty, or from injustice in our courts, surely wins their confidence and gratitude.

We only realize the complications in our language when we attempt to teach it to the Chinese. A stranger in San Francisco

wandered into the Sabbath-school, and a boy who had advanced to easy sentences was brought to him for the hour. He read, "'God is wiser than man'—*wiser*, *wiser*, what that mean?" "God knows more than man," was the reply. "Oh, yes! more nose, more nose," was his satisfied response, at the same time touching his nose.

A lady teaching a still more advanced scholar sought to convince him of the wide field for study in this country. "Oh," said the boy, "I wish you could go to China. Melican study five or six years, and think he know everything; Chinaman study a hundred years, and think he know very little."

A lady asked her Chinese servant who taught him to wash dishes (in which art he excelled). "God," was his strange reply. "And how did God teach you?" "He teach us eberting," he said, half interrogatively. In the evening school he thought to learn to speak a little better English, and caught an inkling of something about God as a helpful being. This servant's idea of industry led him to think lightly of colporteurs among his people, for they seemed to do no work. "I no like Clissens (Christians); they jess bum around," said he to his mistress. With him Paul's idea of tent-making for his own support while preaching the gospel would be more proper.

Many families object to employing a Chinese cook, lest they might be required to adjust the hour of the evening meal to allow him to go to the evening service or school. You cannot Christianize these heathen, many tell us, sneeringly. "Heathen do you call us?" asked one high in authority not long ago. He had searched out the exact meaning of the word, but could scarcely disconnect the term from that used as a contemptuous epithet, so often heard from rude lips.

A valuable cook, living in one of the beautiful homes in Oakland, saw members of the family with their guests preparing to play croquet upon the lawn one Sabbath morning. He gently hinted that it was the Sabbath day. The reply came that it made no difference. He went to his room and prepared in large letters a placard, which read, "Remember the Sabbath day to keep it holy," and placed it upon the wall near the croquet ground. This caused them to abandon the game for the day.

The Chinese are trained to exercise self-control, and because of this they are considered an apathetic, listless, unemotional people. A blow, unprovoked, which fells one to the ground, is often dealt by the chivalrous Celt, and is received with unmoved countenance; but the insult is none the less stinging to his sensitive nature. One says, "I have seen a Chinese gentleman relate the death of a favorite child with a stoical smile; but he could not keep the tears from rolling slowly down his cheeks."

Amusing instances were witnessed, during the occasional raids made upon laundries by San Francisco mobs, of their cool self-possession. Not unfrequently laundry windows were boarded up, and the sign "To Let" placed over the closed door, while within busy flatirons were plying that customers might receive no disappointments. A Chinaman connected with a cigar factory was seen at a depot, by a railroad official, packing boxes for the market, and placing upon the outside, "The Chinese must go." When asked why he did that, he replied, "Sand-lot man see that, he buy the box and smoke my cigar."

We supposed that since the revision of the treaty an end had come to disturbances; but since Senator Miller has returned from Congress he proves his loyalty to his constituents by renewing the cry against immigration, etc., etc. His words are electric. The fresh impulse sends a dozen hoodlums to an elevation near the jute mill in East Oakland, where a special service is held among one or two hundred Chinese by Mr. and Mrs. Condit. Brickbats are hurled into the roofless court, and a large one falls at the feet of Mr. Condit as he is concluding his prayer. The Chinese think first of the safety of Mrs. Condit.

How wonderful that the evangelization of nations begins with the common people, and through them is to reach kings and emperors. Americans have a grand opportunity to share in such results for China. Let us wisely and faithfully do the work that God has given us to do. MRS. E. V. R.

BRADFORD, PA., CHINESE MISSION.

IN February, 1881, a little company of women, only half the number of the original disciples, met together in a private room in the city of Bradford, Pennsylvania, to consult about what they could do to aid the women of our church in their glorious work. We had just begun as a church to be self-supporting, and all felt that so little could be accomplished it would hardly be worth the effort. But the braver ones insisted upon making a beginning. The society was then and there organized. At the next meeting, and before there had been any calculation to know how much money could be collected, the members resolved to undertake a mission work among the Chinese, of whom there were some twenty-five in our city. They at once employed a Chinese theological student from Lane Seminary, at a salary of fifty dollars per month. The work has been prosecuted without intermission from the day it was inaugurated—four months with the assistance of the missionary, Chin Gim, and four months under the direction of the society and the pastor of the church. We have never had to make

a personal appeal for a dollar, and we have never failed to pay our way. The Lord has provided. We are astonished so far at the results in that direction. Two hundred and thirty-nine dollars have been paid out, and we have in our treasury fifty-three dollars. This makes the contributions of this young society in ten months two hundred and ninety-two dollars. The church collection for home missions taken up last month was fifty per cent. in advance of last year's, when we had no society. The collection for foreign missions will be taken up next month, and will no doubt be liberal.

In the mission we have enrolled twenty-two scholars, and an average attendance of fifteen. Each pupil has a teacher. Already, we believe, some rays of light are breaking in upon the minds of some of those who have been receiving instruction. The teachers are principally women. We believe that we shall raise more money over and above what has been expended in this special work, to be employed in other directions, than could have been raised without it, and the church people will give more to missions than if there had been no society. Our missionary endeared himself to all who made his acquaintance. He gave evidence of being a devoted Christian, and did much good among us. He quickened the missionary spirit, and went back to the seminary with something in his pocket to help him on in his studies. Thus we contributed to the cause of missions and education at the same time.

MRS. D. A. WRAY, *Pres't.* MRS. J. R. FINDLEY *Cor. Sec.*

FROM BOGOTA, U. S. OF COLOMBIA.

OUR Sabbath-school is growing, I might almost say daily, numbering latterly over seventy scholars and teachers, most of them very regular in attendance. We still have comers and goers, but not so many as formerly. Sabbath-school curiosity is dying out, and real interest is increasing. We cannot cease to thank God for His goodness to us in our school.

In my own class of married women I have had a very pleasant experience lately. A poor woman, the mother of a large family, was induced to send one of her daughters to me to receive Bible lessons. The girl was at first accompanied by an older sister, but very soon the mother began to come herself. Now she comes, with her two daughters and a little boy, two or three times a week to receive private lessons, and goes, with her family, to church and Sabbath-school every Sabbath. She says that this is the happiest part of her life, that she has found something true to help and support her, and would like to be twenty years younger so that she could learn it all. I hope she will soon be a member of our church.

KATE MCFARREN.

Persia.

NEWS FROM PERSIA.

Miss Mary Clark, Tabriz.

The girls' school began three weeks ago, with nine boarding pupils—two Mussulman, two Syrian and five Armenian—and one day scholar. A Mussulman and an Armenian will come from Maragha in a week or two. We could have many more but for lack of room. I am very *willing* with all the girls this year (the Turkish way of saying I am pleased with them). Seven of them were here last year; two are new. Teghege, an Armenian girl of fourteen, a promising scholar, was engaged a few weeks ago, and will be married next summer. I wish we could keep her a year or two longer; but her betrothed is such a nice young man I cannot feel very badly about it. I teach the catechism, a class in geography and one in English, and have devotions with the girls night and morning. I had rather prepare a lesson in Butler than one in the Turkish catechism, and could stand before an audience of five thousand and read even one of my own essays with less trepidation than I feel when sitting down morning and evening to read a chapter in the Bible with these little girls; but I have a faculty of appearing composed when feeling the least so, consequently get on after a fashion. As I never felt so utterly helpless before, I never until now realized the power of prayer. I know and feel as never before that God has helped me during the week that is past. The Turkish language is foreign not only to me but to the most of those with whom I have to talk, consequently if I make the least mistake it is difficult for them to understand me. I am able now always to make myself understood with the Mussulmans, but not always with the Armenians. As soon as I get the Turkish language a little more perfectly I must begin the Armenian, for it is very necessary for the school work.

Miss Mary Jewett, Tabriz.

I have some good news to tell you. The lot for our new seminary and home is purchased. It is not the lot I wrote to you about: when we began to negotiate for that its title was found to be so involved that it could not be sold, and now I am glad we could not get it, for the one we have is much more desirable. It is just outside the Kalla, not in Lalawa, and adjoins one purchased for a house for Mr. Ward, so that one entrance gate will serve for both. The house, according to our present plan, will contain nine rooms—sitting-room, two bed-rooms, dining-room and kitchen, woman's meeting-room, school-room and three dormitories. We are crowded here, and much in need of the new buildings.

Miss Agnes Carey, Oroomiah.

Our school opened last week. To appreciate what the Christian school does for these girls one has to see the graduating class and the entering class together. I wish you could see the difference. About two weeks ago we were made glad by the arrival of Mr. Shedd's family and Miss Van Duzee, who return with fresh energy to their work and bring to us a breath of the outside world. Miss Van Duzee's class of Moslem women were very glad to see her, and are glad to come here again for Bible lessons.

I hear from the Nebraska ladies frequently, and am always glad to receive and answer letters. The first year in Persia will be finished in a few days. It has been pleasanter in all respects than I thought it could be. I only wish I felt sure that it has been as profitable to those among whom I have been as it has been to me. We so much desire and pray for a year of blessing, not only among our girls but among this people. We know we have your prayers in this matter.

Mexico.

FROM MEXICO CITY.

On Saturday morning I went into the great cathedral on the plaza. When I looked around at the kneeling crowds, the priests, the tawdry images, the display on every hand, I felt for a time as if I had come out with a teaspoon to dip up the ocean. But on Sunday when I went to our own church and saw the large congregation of swarthy faces, heard the hearty singing, saw the absorbed attention with which men and women listened to the earnest, impressive words of the minister, I felt that the teaspoon is on the other side. We have the Almighty strength with us, and God's work is sure to conquer. Putting our plain little church with its simple service over against the imposing ceremonies of the great cathedral, I felt that truly great is the power of the Word which will draw these pleasure-seeking people to itself for its own sake.

I am greatly pleased with our little school; the pupils are bright and intelligent, and the progress which one class has made in numbers is really surprising to me. Our new building seems admirably adapted to its purpose. When it is thoroughly cleaned and in order I know we shall find it delightful. I am anxious to have it a living sermon on the subject of cleanliness; we can do so much for these people through example. . . . I know that the Lord is here and will give us all the strength and help we need, and I feel very sure that when we come to "crooked places," they will be made straight. Fannie C. Snow.

Syria.

COMMENCEMENT DAY AT SIDON.

My yearly pilgrimage to Sidon has been made—not by night, as on a former occasion, but by dividing the journey, riding the latter part of one day and the first of another, resting by night in an upper room in a native house, and thus avoiding the heat of a midday sun.

Always desirous whenever opportunity offers to visit the old city —my home for years, now the home of two loved ones—I felt a special desire at this time, for the closing exercises of the girls' seminary were soon to be held, and I felt that, if possible, by all means I must be present; and I was present, and therefore will report what I saw and heard to those who are interested.

July 29 was the day—the last day, the best day. The morning was spent in examining seven pupils—the graduating class. They were examined in harmony of the Gospels, algebra, logic, Arabic grammar; history of Jerusalem, ancient and modern; object teaching, of which they gave illustration upon the blackboard. It was a thorough and searching examination. The pupils answered promptly, distinctly; evinced no hesitation. It was not lip knowledge; but their answers showed that that which they said was incorporated so entirely into them as to have become a part of themselves, so that they could not but speak that which they knew. As questioners and listeners there were six missionaries, our professors of the Beirut college sitting by. There were a large number from the city of the educated, intelligent class, who showed their appreciation by their patient attention and frequent expressions of surprise and astonishment at what girls could do.

Afternoon exercises as follows: singing, "The Lord is my Shepherd;" reading Scriptures, prayer; recitation of original compositions by two of the class; singing. Then two more of the compositions by two graduates—one on "The Bells"—followed by "The Gospel Bells" sung in English—the only exercise in English. Then the three remaining graduates recited their compositions. One showed much skill and wit in her "History of a Pin." The second gave us the history of the "Palm," and why it was chosen as the emblem for the seal of the seminary. Then the valedictory or farewell, which was a new feature in the exercises introduced this year. If we may judge of it by the impression made upon the audience, we may say it was effective and well done. All seemed impressed with the fact that the time for separation had come. Giving of diplomas, followed by a short address to the graduates, in which the speaker directed their attention more es-

pecially to what they were to take with them, as the former had to what they had to leave behind, produced a happy revulsion of feeling. Singing of class ode, composed for the class by a native poet of Beirut. Prayer. I will here quote the remark of one of the spectators: "The results of this day could not have been attained except by faithful, indefatigable labor of the principal and her assistants. This is the reaping day; the fruits appear. God be praised!" Thus ended the seminary year 1881.

We will take it for granted that sufficient interest has been excited in these girls to lead to the inquiry, Who are they? Have we had any right to share in the joy of this day? We will tell you something of them, and you can judge for yourselves.

Their names? Habaka, Hanne el Hakeem, Zahehe Fraishie, Miriam Safedy, Elmasa Jebour, Nezha Azar.

Where from? Not one of them city girls; all from the country —"*fellaheen*," as they are designated by the city people. From the north, Tripoli field, two; from the mountains, Zahleh field, two; from the south, Sidon field, three.

How long in school? Two, six, four, five, one, three years respectively.

Their appearance and dress? Lady-like, no artificial manners, self-possessed. Now far in advance of many city girls, by whom they were once despised. Dress—neat; sufficiently modern not to attract attention as singular, yet not in the height of the fashion, as adopted by many in Syria to-day; of their own making. Two of them were in mourning—one having recently lost her father, the other her mother.

What of their Christian character? All of the seven have a good hope that they have found a "Friend that sticketh closer" than any other. Since they have been connected with the seminary six have made a profession of their faith. The seventh expected to do so on her return home. What shall we say to this? Has not God set His seal upon earnest, faithful Bible instruction?

What of their future? Three return to teach in connection with the seminary in day-school, etc. One is to be employed as teacher in Zahleh field, one in Jedaide, two in Tripoli field. Location of one not decided. All, I trust, will let their "light shine," that others may see and glorify their Father in heaven.

In view of these facts, what do you say, what shall we say? We say, There has been progress this year, great progress; an advance in every direction. We say, The contributions and prayers that have been so freely offered have not been in vain. God's blessing has rested upon teachers and pupils, strength has been given when needed, and the everlasting arm has upheld and

supported the one who has stood at her post alone. Let us together "thank God and take courage."

Beirut, October 12.—They are here with us again—Mrs. Ford, Mrs. Bird—the former after an absence of sixteen years, the latter, five. Mrs. Ford goes back to Sidon, her former place of labor, where she is greatly needed for work among the women in city and villages. Many are waiting to hear again from her lips the words of life; many are looking to her as their future instructor in the things that concern their souls' salvation.

Miss Nelson, too, is here, an answer to prayer—prayer put up in Syria that God would send one whom He would choose, to take part with Miss Eddy in the work of training the young, some one to share with her the care and responsibility that now rests upon her. This reinforcement has brought joy to all our mission circle, but especially to the workers in Sidon. We trust also there has been joy in heaven; while, it may be, the powers of darkness are moved as they look into the future, and see what is to be accomplished for the building up of Christ's kingdom and the overthrow of Satan's. God strengthen them in body and spirit, and make them wise to win souls! E.

India.

FROM KOLHAPUR.

I SAID once that I would tell you about Pithabai and her little girl.

When we went to Mahabaleshwar she was sent to Panhala, with the five orphan girls whom we have adopted, to stay until we came back. She did not like to take so much responsibility as the care of these girls would involve, but there was no one else whom we could send with them. She had been in the habit of coming to me about once a week to talk about her two little girls, from whom she was separated, and we always closed our little talk by praying together that they might be restored to her, and especially for Krishnee, the youngest, about whom she was very anxious.

One day at Panhala she was out a little distance from the house, near the wall of the fort, talking with Mrs. Graham's *ayah* (servant) about her troubles. She said she could no longer hope to see her children again, that all her prayers had been in vain. The *ayah* said, "Do not talk that way, Pithabai. Prayer is never in vain. You must trust God. But who is that little girl there by the wall? She is watching us."

Pithabai, in telling me the story, said, "I had seen the child, but supposed it was some little girl watching cattle. Just then

she sprang up and came towards us, and I saw it was my own little Krishnee."

The child had run away from her father-in-law's house, in a village ten miles away. She had heard that her mother was at Panhala, and determined to come to her; but when she came near the house was so frightened at what she had done that she hid near the wall, not knowing what to do.

I asked her, "Who showed you the way?" and she answered, very simply, "God showed me."

In a few days her father-in-law came and demanded her. Mr. Ferris would not give her up. The father-in-law said that he would make a complaint before the judge, but he has not yet done so, and it is not probable that he will now. Really, according to Hindu law, he has the control over her, and her mother has not.

When Pithabai told me the story she said, "Do you think my faith will ever be weak again?"

She wants to have little Krishnee baptized soon. The child is about nine years old, but she does not seem more than seven.

MRS. JOSEPH GOHEEN.

North American Indians.

FROM ODANAH, WISCONSIN.

I HAVE had another conversation with the German monk, and—would you believe it?—he admits that his work here and also that of his predecessor, "Father Chebul," is an entire failure. This is a great admission for him to make, is it not? But still he does not admit that the cause is in his method of teaching: no,—the Church is infallible, but the Indians are incorrigible! He says "they keep to their old heathen ways just the same, and they have no reverence for the marriage tie. Woman with them is only a beast of burden—no love bestowed upon her nor respect paid to her. For a little thing husband and wife quarrel and perhaps separate; then I have to get them together again, lest they take up with others. It is hopeless work. I have no confidence in them whatever, because there is no honor or principle in them. You cannot trust one of them." I was surprised, and said, "Why do you labor among them when your work is so hopeless?" "Well," he said, "I am sent here to work among them, and I must do it. I do what I can, and leave the rest with God. Perhaps He will be more merciful to them than to those who know better." I said, "When do you think they will be raised or elevated? It will take, I presume, a hundred years." "They will never be raised till they are all dead," he replied. Is it not strange that these

men cannot see better? No man or woman can be much better with only a form of godliness. Poor man, how hopeless he is! so different from the late Dr. Williamson, of Dakota, who was notable in his life for three convictions apart from his faith and loyalty to his Master: 1st. He never doubted that he was called of God to give the gospel to the Dakotas; 2d. He believed that Indians could be Christianized and civilized; 3d. He believed that the gospel of Jesus Christ had power to lift them up. These three beliefs gave him a confidence in himself and in the success of the work which this poor priest lacks most sadly. And yet I cannot wish him success, knowing so well that his system is altogether wrong. I can only pray that his eyes may be opened to the truth, as I hear his predecessor's have been. Father Chebul was one of the most learned and accomplished men of their Church, and I hear through our good Indian pastor, who knew him well, he has been convinced that the Bible is the only guide for man, and our Lord Jesus Christ the only one who can save.

The agent has just been here, and has made his annual payment to the Indians, which will be a great help to many who are poor, sick and helpless; indeed all will be the better for what has been given out. It rained on our prayer-meeting night, and I presume they were all tired, as the agent was here three days, so we had no meeting; but we had one last night by their own request, and I wish the priest had been present. The subject was the marriage supper to which all were invited by the king. I know the Indians enjoyed the meeting by the manner in which they spoke. The desire seemed to be that they might live so as to be worthy to eat of the *geche onaginshi wisinewin owidi ishpiming*—the great supper in heaven. MISS MARIAN MACCLARRY.

WORK AMONG EGYPTIAN WOMEN.

EXTRACTS FROM MISS M. L. WHATELY'S JOURNAL.

A LARGE party of stranger women came to-day, escorted by an old acquaintance of Syrian extraction, whose daughter is in school. Several of these women (all of whom were her neighbors and friends) were Moslem Syrians; and one, a pretty young woman, whose tall, sturdy frame and rosy cheeks showed her peasant origin, had only moved a month ago from her home in Hebron. Why the men had dragged their families over a new and, to strangers, trying climate I could not learn.

These women were all above the lowest class and tolerably well dressed, but dismally ignorant, and as silly as a set of *raw* schoolgirls; no pupil of six weeks' standing, indeed, would be found so silly. One, who was an Egyptian from Suez, and had travelled to

Syria with her husband and seen the famous tomb of Abraham, which she described graphically enough, began to listen when at my suggestion Mrs. Shakoor took the Bible to read the story of Abraham's call. They all, indeed, seemed pleased at the idea, and had heard a little of the history as given in the Koran.

This woman presently observed, "The Sitt is very clever, I see, and reads wonderfully. I should like to know if by her book she could discover the money I have lost!" She apparently took the book for one of magic or sorcery, or else concluded Mrs. Shakoor was a kind of sorcerer or wise woman. The rest drowned her voice by peals of laughter. It was no easy matter to restore quiet again, but with time and patience the story was finished; and we tried to give a few simple explanations to convey an *idea* of what was meant by the kindreds of the earth being blessed by Abraham's seed, but some were talkative, and wanted to make the rest laugh—indeed, they were all prone to the kind of careless giggling that with us is only seen with children.

Very little of actual sowing of seed could be done with such a set of merry, foolish women, who came to amuse themselves, and get air, change of scene, and the pleasure of each other's company. We could only impress them favorably with the school and ourselves, and open the way for another time. They seemed much pleased with everything, and were very cordial.—*Woman's Work, London.*

AFGHAN WOMEN.

Rev. T. P. Hughes writes from Peshawar, Afghanistan, to *India's Women*, as follows:

It is not true that all Mohammedan wives are unhappy and miserable. Some are very happy and contented with their lot, especially when there is no rival wife. Some English ladies when they visit Eastern homes assume that the state of things in Eastern society is all wrong, and that the state of things in English society is all right. But there are different ways of looking at things. For example: An English lady, the wife of an English official of high rank, once visited a zenana, and in course of conversation they got on the subject of marriage. "How," said the native lady, "did you manage to get a husband of such high rank?" The English lady replied, "Well, if you must know, he asked me to become his wife, and I consented." "Oh," said the native lady, "that was a *very* unwise thing to do! We in India manage things in a much better way. We leave such matters to older heads than our own, because we might make mistakes Our fathers arrange it for us. They are much wiser than we are."

Where there are three or four wives, however, the state of

things is very sad. In one leading Afghan family I knew, the first wife has been entirely ignored for years past. Her husband seldom speaks to her; but as she is the mother of the chief's sons—the other wives having only daughters—she bides her time. In Afghan families the mother is always the chief lady of the house; and, as in the present case, whenever the chief dies, the neglected wife will be raised to the position of chief of the household. Then it will fare hard with the more favored wives! They will have to grind the corn, mend the quilts, and do the drudgery of the house, and their once despised rival will reign over them. Some of the Afghan ladies have been women of great force of character. Ameer Dost Mohammed Khan was much influenced by his favorite wife, and so was the late Shere Ali Khan.

Among the village populations Afghan women are not secluded, but are employed in tending cattle and carrying water, as well as in the usual household duties of cooking and spinning. In such cities as Peshawar, Jalalabad, and Cabul, however, all the upper-class women are secluded, and when they move from house to house they do so covered with a thick, long *burka*, or veil.

For the Young People.

HOW JENNIE MARVIN REGAINED HER LOST INTEREST IN MISSION WORK.

AFTER a long illness, Grace Hastings was sent into the country to spend the winter with her aunt and regain the strength so tardy in returning. It had been a great trial for her to be obliged to give up and come away just as her busy winter in New York was commencing. Besides the social pleasures she was so well fitted to enjoy, there were church and mission work in which she was deeply interested, and to which she gave a large share of her time; and, unlike those who, going away from home, seem to feel no obligation to concern themselves in any religious duties outside of their own town, she at once interested herself in what similar work she had strength for. She became a member of the Young Ladies' Mission Band, and in this way came to know Jennie Marvin. She proved to be a next-door neighbor, so they saw each other often. Grace was three years older than Jennie, and the latter was much impressed by that fact, and with her sweet looks, gentle manners, and, it must be confessed, her city ways and dresses. Grace was much interested in her—so bright and lively, full of the spirits

given by health and youth, and revealing possibilities of character at present not drawn out by the enjoyment of her "good times."

At the last meeting of the "band" Jennie had been appointed to prepare a little account of the different mission stations in China, which article she was endeavoring to write, with Grace's help. Jennie's attitude towards missions could hardly be called an enthusiastic one, and it was very hard to persuade her to do anything for the meetings. With atlases on the table and books and papers spread around for reference, they were busily engaged at this work a few days before the monthly meeting. Each place had to be looked up; no great task, but Jennie became very impatient after the first few were found. "I can't pronounce them when I do find them, so what's the use? Oh, never mind just where Chefoo is; nobody will know the difference, and I don't believe one girl in ten will pay any attention to what I say, even should I reveal the startling fact that China was a small island north of Australia!" But Chefoo was found, and nothing but the scratching of pencils was heard until Jennie broke out again with, "If it were not for dear Mrs. Davidson I wouldn't write a word; but it always seems to make her feel so badly when we girls refuse to do anything. I'm just tired, though, of the whole thing; but Kate and I both said last month when we were talking it over that we'd give the meetings one more trial." Grace looked up quickly from her paper. "Do you mean by that that if this next meeting doesn't suit you, you will give them up entirely?" "Well, yes."

Nothing more was said at the moment. The girls seemed to be engrossed with their writing, and the work was nearly done when Grace suddenly asked, "How did you happen to join the society?"

"Oh, it was started very soon after the revival, when Kate and Mellicent, Julia Crane, myself and ever so many others united with the church. Mrs. Davidson started it, and we insisted on her being our president; and it's a good thing she accepted, for there wouldn't have been any society now if she hadn't. We were all delighted with it at first, and Kate and I were going on a mission—just think of it!—when we were older; and now it isn't two years, and we're all tired of doing things. We had a fair, and some of the girls wanted half the money sent to the freedmen, and didn't like it because we didn't; and now it's all you can do to get eight or ten girls out, and we have such poky meetings. So, as I was saying, Kate and I and some of the others are going to give it one more trial."

"But, Jennie, you are a Christian?"

"Yes; but what has that to do with it?"

"Why, a great deal, I should think. Wasn't it your love for Christ that made you first interested in mission work?"

"Yes," said Jennie, more thoughtfully; "but I supposed it would be more interesting."

"What have you done yourself to increase the interest?"

"I? Oh, I have not done anything—I *can't;* I just want to be interested myself." After a moment's pause—"That sounds horribly selfish, doesn't it? But I have this almost done, and I must go, and finish it to-night. I'll go to this next meeting—and afterwards? Well, I'll see. Good by." And off she went before Grace could detain her.

It was painful to Grace to hear the light way in which Jennie spoke of her connection with the mission band; but it gave her an idea for a short paper she had promised to prepare for that week's meeting. It was finished and laid aside, and Grace got it out to look it over. Its subject was "The Buddhist Religion." Grace thought to herself, "Mrs. Davidson asked me to write about that, but it will do just as well for another time. I mean to write something especially for Jennie and those girls. If I only could say the right thing, and persuade them to take more interest in this dear work!"

The day came, and the young ladies assembled at the parsonage, in Mrs. Davidson's parlors. Quite a number were present—"Five, ten, fifteen, eighteen, nineteen, twenty; twenty-four in all," counted Jennie Marvin. Her little sketch was read at the first of the meeting, and the last thing was Grace's paper. Jennie turned from whispering to her friend Kate, and listened very attentively. It was entitled "Christ's Legacy to us," and was as follows:

"When a dear friend leaves this world and sends us a parting message, is it not treasured most affectionately, and any directions contained in it most carefully complied with? Indeed it is. And if we feel thus bound by a last message from an earthly friend, how must we be affected by the farewell words of Christ, our dear Master—'Go ye into all the world, and preach the gospel to every creature'! This is our legacy—definite work to do for His sake. Girls, have you not often said, 'Oh, if I could only *do* something for Christ! My opportunities are small, but I would love to work if I only knew what to do'? Here, girls, is just the work you can do. 'Foreign mission work at home?' Yes: our part of the work is the duty of upholding those who are sent abroad over the world. Our part may not be as close to the letter of the command as that of directly working with the unchristianized nations, but is it not truly after its spirit? Yes, girls, this is a duty, and we should feel it moreover a pleasure to be thus allowed to aid in carrying on the cause. Amusement is not the chief aim and end of mission bands, but rather the interesting of the younger members of Christ's Church in the work of giving the gospel to the world.

A work so Christlike, a work so dear to Christ himself, should it not engage our best efforts? Should it be uninteresting, dull, prosy, to meet once a month to hear what Christ's ambassadors are accomplishing, and to pray for their success? Should our worldly pleasures press us down so that our hearts cannot give a joyous rebound at news of blessings bestowed? Think of those who are relieving us from active duty on the field, wearied, often nearly disheartened. Is it kind, is it right, to leave them unsupported by even a thought or prayer? Is this work of missions to be brought down to the level of a theatrical entertainment, and be given up if there is not something sensational and entertaining about it? It is so little that we *can* do; and shall we cast it aside because it *is* so little? Attending a monthly meeting where you meet only with friends, and enjoy the privileges of Christians,—is that too much 'mission work' to do? The tired missionary, far away from her loving friends, unable to speak to the foreign-tongued girls and women around her, or else, with the language learned, endeavoring to impress words of living truth upon hearts of stone; unsuccessful or with success, so that strength is unequal to the labor required; working till she lays down life itself, and takes her rest in a lonely grave,—she says to us, 'Girls, help us, encourage us, by your works and prayers.' Is this too much to ask? Are you unable to bear this great burden? And the blessed Master, who knows all hearts, looks down and says,

> 'I gave my life for thee;
> What hast thou given for me?'"

The meeting ended quietly. Jennie walked home with Grace, and they were nearly home before either said a word. Jennie finally said quietly, "Grace, I am ashamed of myself. I am so glad you said what you did. I going to try to do with all my might the little I can for Christ." And Jennie never repented her resolution. A. J.

THE YOUNG SEMINOLES.

Dear Young People:—The Seminole Indian children who are taught at the Wewoka mission-school have begun the fall term with a larger number than last year; all our old scholars seemed happy to return to their books, and are now fairly started in their studies. Our roll numbers twenty-eight boys and fifteen girls. The Seminole people are pleased to have their girls taught in the school; but many have been refused because our funds are not sufficient for all applications.

We hope, as we look into the dark faces of these little Indian girls who are so bright and interesting, that they may improve

their time and talents, and stand among their poor degraded sisters as burning and shining lights, leading those poor wandering ones, as we are now striving to lead them, to the blessed Saviour.

One of our boys has been sent to the University of Wooster. He is a good Christian boy and had an influence for good over all our scholars, so that we miss him very much. He writes that "one bad man tried to make me drink whisky, and said every man must drink whisky or beer; but I told him my kind teachers did not allow me to do such things, and it was wrong, and I would not do what he tried to make me do." Should we not pray very earnestly that this Indian boy may always so nobly resist the temptations which will often beset him?

We need greatly an outpouring of the Holy Spirit here, for most of our pupils have never professed Christ. We are praying earnestly for them; and we ask that you, dear young people, who go often to the mercy seat, will, as you kneel, remember our Wewoka mission. A. C. RAMSAY.

At Home.

"SHE DIDN'T BELIEVE IN MISSIONS."

ONLY yesterday I learned how one lady in California was converted to faith in missions. She is a member of the Presbyterian church in a certain town in this state, where a woman's foreign missionary society has been lately organized. She went to the first meeting quite determined that she would not join the new society, but rather curious on the whole to hear what the leader had to say upon the subject. Well, she gave her name as a member and went home half convinced that there was something in this work after all, and that perhaps God did mean that the heathen should really become Christ's "inheritance." But she was one of those people with whom "seeing is believing," and she was not fully persuaded until a few days after, when the following incident occurred which settled the matter for her.

She had recently engaged a Chinese servant, who for two days did his work well, and at the end of that time, just as she congratulated herself upon having secured quite a treasure, he announced his decision to leave the next day. She said, "Why, Tom, don't I pay you enough?" He answered, "My name is not 'Tom;' it is 'Tong.' And I go back to Sacramento, where I have my church." "What, you go to church?" she exclaimed. "Yes, I Christian. I want my church. I no like it here. No church, no school, I go back." "What church do you go to?" she asked. "I member of Congregational church," was his answer. And sure enough

upon inquiry it was found that Tong was a member in good and regular standing. The lady said, "Just think of it! that Chinaman a Christian, and could read too." Then she told her husband that "after this all the money she could possibly spare should go to help these people, for they really could be converted."

Of course they can. Three of the men in our Chinese Sabbath-school were examined by Dr. Condit of Oakland, who came to visit us last Sabbath, and he is satisfied, from the conversation which he held with them in their own language, that they are true believers ready for baptism. Another, who has long been a church member, gives a little talk about Jesus to his countrymen each week, and we hope he will yet return to China as a native missionary. As I write I hear voices through an open door, one that of Ki Toy and the other the sweet voice of a bright young girl who is teaching this Chinaman grammar, geography, and especially the gospel. He is already asking many questions concerning our religion, and we hope he is almost ready to give up all for Christ. The story of the cross has made a deep impression upon him, and he could hardly find words to express his detestation of Judas' sin.

A most interesting incident lately occurred in connection with the Home for Chinese Girls and Women in San Francisco. A girl of fourteen living in Sacramento was about to be sold into the worst kind of slavery, when some Christian Chinamen told her about the refuge that had been provided for such as she. They secretly conveyed her to the house of a lady, who shielded her for a few days, and then took her in a carriage to a station outside the city, as the enemy were watching for her at the Sacramento depot. While waiting for the cars, the poor child and her guide were both greatly alarmed by two Chinamen who appeared on the scene, evidently looking for the runaway. But as she had on American clothes, a veil, and white powder, they did not recognize her and walked away without questioning. After the girl was received into the Home, the man who had bought her came to demand an interview, saying that if she herself refused to return with him he would believe she had come of her own free will. He pretended to think she had been forced to go there. When he asked the girl to go home with him, she answered, "Never. I like to stay here. I came here to stay. Never go back with you."

This is but one of many cases in which both the souls and bodies of young girls have been rescued, and have found a safe harbor in the Chinese Home in San Francisco. Every one who has given a dollar for this work may well thank God for the privilege of helping in such a cause, while they pray for still greater blessings upon the efforts that are being put forth for the salvation of the Chinese on the Pacific coast.

NAPA.

REST.

And to know the love of Christ which passeth knowledge, that ye might be filled with all the fullness of God.—EPHESIANS iii. 19.

I PRAYED to have this love of Christ,
For, oh! I longed to know
The breadth and length and depth and height
Of Jesus' love below.
He came, and swept away all props
On which I leaned with pride;
For only into *emptied* hearts
Comes Christ, the crucified.

He humbled to the dust my pride,
And yet the bruised reed
He did not break—so tenderly
He heals the hearts that bleed
The Saviour could not enter in
A heart so full of sin;
I wept when His clear light revealed
The vanity within.

The calm so sweet has come at last:
The poor tossed heart finds rest;
The tempest drove the wearied bird
Into the sheltering nest.
The storm without is just as fierce,
The blast is at its height,
But all within is calm and still—
At evening time 'tis light.

For this new life—so sweet—dear Lord,
What can I say to Thee?
I never dreamed that Thou couldst give
Such perfect rest to me.
For years I heard Thy pleading voice,
"Oh, cast your care on me,"
And yet I knew not how to trust
These weary cares to Thee.

More heavy grew the burdens then,
The weight I could not bear;
Helpless, I cast them at His feet,
The burdens and the care;
And oh, the quiet, peace and joy,
The fullness of His love!
Who cast their every care on Him
Will taste the joys above.

L. M. LATIMER.

MEXICO CITY, October, 1881.

"IN the morning sow thy seed, and in the evening withhold not thy hand; for thou knowest not whether shall prosper either this or that, or whether they shall be alike good."

A LARGER VIEW.

THE FOREIGN MISSIONARY.

THE magazines *Woman's Work* and *Children's Work* are necessarily limited somewhat in their scope and aim by the very names which they bear and the objects for which they are published. Even in these pages, however, we seek to look a little further out into the world of missions than merely where our own work would lead us, feeling, and desiring our readers to feel, that no part of the great enterprise of evangelizing the world can be isolated from the rest, or can, indeed, be otherwise than closely bound up with it. If we would be intelligent on the subject of foreign missions, we must know something of where, how and by whom they are carried on throughout the world—not merely in the comparatively few places where our own interests lie. And in this wider outlook the very first help of which we should avail ourselves is that given us every month by our own Board of Foreign Missions. Do you know what it is, reader? If you are familiar with its pages, you will not need any word from us in its favor. If you are not, you should at once make close acquaintance with *The Foreign Missionary*, published monthly at 23 Centre Street, New York, by the Board of Foreign Missions. The January number for 1882 lies before us now. Fifty-five pages of reading matter, exclusive of covers and receipts, are given, with an amount and variety of information and incident which save it completely from any shade of monotony or tediousness, and supply material for thought and prayer such as ought to inspire any one with gratitude for the past and hope for the future of the missionary world. There are in this January number seven brief articles for monthly concerts, all with attractive headings and solid, practical suggestions and items of information. Then, under "General Articles," there are six distinct topics discussed, every one of them interesting and illustrated by three excellent woodcuts. A page and a half of "Gleanings" follows, in small type, containing short cuttings from a variety of magazines and papers, secular and religious, the extracts all touching directly or remotely on mission work. "Letters from the Field" come next, telling us of Syria, Mexico, Indian Territory, Brazil, China and India. A page of "Line upon Line," containing very brief items of foreign news, brings us to the "Department for the Young," wherein the children continue their story of travel which has been going on through the last year's numbers, and which gives so good a picture of scenes in mission lands. This also has two capital illustrations.

Now we submit to the readers of *Woman's Work* that while we give them in its pages what *The Foreign Missionary* does not claim

or aim to give as fully or in as womanly a fashion, yet their education in the missionary work of the Presbyterian Church is not complete unless they take and read from cover to cover this organ of its Board. There are few who are not able to take it at the low rate of one dollar a year (ten copies for six dollars), and *all* should seek to extend its circulation wherever they have influence.

OUR WORKS IN GOD'S HAND.

Commit thy works unto the Lord.—Prov. xvi. 3.

Suppose an angel were sent down to tell us this morning that he was commissioned to take all our work under his charge to-day—that we might just be easy about it, because he would undertake it, and his excellent strength and wisdom would make it all prosper a great deal more than ours. How extremely foolish it would be not to avail ourselves of such superhuman help! What a holiday it would seem, if we accepted the offer, as we went about our business with the angel beside us! what a day of privilege and progress! and how we should thank God for the extraordinary relief His kindness had sent!

Far higher is our privilege this day; not merely permitted, but pressed upon us by royal commandment, "Commit thy works unto Jehovah!" Yet this is but the third strand of a golden cord which is strong enough (if yielded to) to draw us up out of all the miry clay of the "pit of noise," where the voices of fear and anxiety and distrust make such a weary din. We are to commit the keeping of our souls to Him, then we shall be ready for the command to commit our ways unto Him, and then our works. Then, having obeyed, we may exchange the less confident expression, "Unto God would I commit my cause," for the bright assurance, "I am persuaded that He is able to keep that which I *have* committed unto Him." Of course He is!

Not an angel, but Jehovah, bids us this day commit our works to Him. It is not approving the idea, nor thinking about it, nor even asking Him to take them, that is here commanded, but *committing* them: a definite act of soul, a real transaction with our Lord. Suppose you have an interview with another worker, and, having had a distinct understanding as to what you wish him to undertake for you, you verbally and explicitly transfer to him the management and responsibility of some work. You are not actually in sight of it, you have no tangible objects to hand over; you might do it in a dark room, but the transaction is real. The burden of the work is no longer upon you, if only you have confidence in the one to whom you have committed it. And if you

have the further confidence that he is considerably more capable than yourself, and can do it all a great deal better, you are not only relieved but rejoiced. Just such a definite transaction does our Lord bid us make with Him this morning. Will you do it? Will you not, before venturing away from your quiet early hour, "commit thy works" to Him definitely, the special things you have to do to-day, and the unforeseen work which He may add in the course of it?

And then leave it with Him. You would not have the bad taste to keep on fidgeting about it to the friend who had kindly undertaken your work for you. If we would only apply the commonest rules of human courtesy and confidence to our intercourse with our divine Master! Leave details and results all and altogether with Him. You see, when you have committed it to Him, your "works *are* in the hand of God." Really in His hand! and where else would you wish them to be? Would you like to have them back in your own? Do you think His grasp is not firm enough, or the hollow of His hand not large enough, to hold your little bits of work quite securely? Even if He tries your faith a little, and you seem to have labored in vain and spent your strength for nought, cannot you trust your own Master enough to add, "Yet surely my judgment is with the Lord, and my work with my God"? Especially as He says, "Thou art my servant in whom I will be glorified;" by which "ye know that your labor is not in vain in the Lord."

That for the past work. For the present, "I will direct their work in truth." And for all our future work, a singular shining in the eastern horizon: "Mine elect shall long enjoy the work of their hands."

"Oh to be nothing, nothing!
Only to lie at His feet,
A broken and emptied vessel,
For the Master's use made meet.
Emptied that He may fill me
As forth to His service I go;
Broken that so, unhindered,
His life through me might flow.

"Oh to be nothing, nothing!
Only as led by His hand;
A messenger at His gateway,
Only waiting for His command.
Only an instrument ready
His praises to sound at His will;
Willing, should He not require me,
In silence to wait on Him still."

—*Frances Ridley Havergal in Royal Commandments.*

"OH, TAKE ME NEARER TO HIM!"

"The mother of the family lost her reason some time ago. It is sad to see her; but most wonderfully she remembers what she learned in Lodiana about the Lord Jesus, and is so longing for Him. She said to me, 'Please show me the Lord Jesus; He will cure my heart: sing of Him.' I did so, and she listened thoughtfully, and then said, '*Oh, take me nearer to Him*—the very nearest you can, I am so ill.'"—*Letter from Miss C. Thiede, India. Woman's Work, November*, 1881.

TAKE me nearer to your Jesus!
Scarce I know of whom I speak,
But my life is very weary,
And my heart is very weak;
And you say that He can help me,
That the Christ of woman born
Will not spurn my feeble pleading,
He my sorrow will not scorn.

Take me nearer if you love Him!
To His throne, you know the way;
Let your stronger faith support me,
Teach my lips the words to say.
Help, oh help me find His presence,
For my feet in darkness grope;
I may die and never find Him,
Christ my last, my only hope!

Take me nearer to the Healer!
For my soul is sick with sin,
And I need the strong Life Giver
Who can make me new within.
And I need the tender Shepherd
Who will lift me to His breast,
And content my longing spirit
With His love and home and rest.

Take me nearer, ever nearer!
For I faint beneath the weight
Of the burdened life I carry,
And I dread to meet the fate
Which must come, or soon or later,
With its swift and stealthy tread,
To enshroud my soul in darkness
With the cold and silent dead.

Take me nearer to your Jesus!
And the blessing yours shall be
Of a soul that near to perish
From the captor is set free;
And another star in glory
So shall shine to Jesus' praise,
And another heart shall love Him
Through the bright eternal days.

G. Y. H.

FOR one look at yourself take ten looks unto Jesus.—*McCheyne.*

"The light that shines farthest shines brightest at home."

GAIN OF PROTESTANTISM.

An extract from a paper read by Mrs. Hunn of Geneva, N. Y., at a recent Presbyterial Meeting.

We hear the expression almost every day, "The world is growing worse and worse. How is it that God permits His cause to be overwhelmed? Sabbath breaking, bold robberies, and defiance of all God's laws, are rife in all the high places of every land." This witness is true: the perilous times of the last days have come; but, "nevertheless the foundation of God standeth sure, having this seal, the Lord knoweth them that are his."

The battle of the ages is between Romanism and Protestantism. Let me quote a few figures from Rev. Dr. Dorchester's work, "The Problem of Religious Progress:" "In the year 1500 there were no Protestants in Europe except the small bands of Waldenses and the Hussites; now they number 74,000,000. That represents their gain in Europe. Roman Catholics have gained in the same time 69,000,000. The population of Europe has increased three-fold during this period; but the Roman Catholics did not double their numbers, while the Protestants won all theirs. Protestantism has gained wonderfully in the last twenty-five years. France is becoming one of the fairest and richest fields for Protestant missions in the world. Italy too is building up Protestant churches in all parts of the kingdom. Roman Catholic ecclesiasticism has been snubbed in Bavaria, the strongest Catholic German state; has suffered defeat in Germany, and is no longer able to exclude Protestantism in Spain, Portugal and Austria. It can be said of England, Wales and Ireland that, while the non-papal population of these three countries has increased nearly 5,000,000, the papal population has *de*creased 1,000,000." Coming to our own hemisphere we find in Mexico, South America and Canada Protestant missions gaining foothold everywhere except Quebec, where Roman Catholicism still holds its own.

The comparative progress of these two great armies may be thus summed up: In 1800 the Protestants had one communicant for 14.50 per cent. of the inhabitants, while in 1880 they had one for five inhabitants. In 1850 Roman Catholics had one for 14.37 per cent., and in 1880 one for 7.88 per cent. The increase of Catholic churches in twenty years is 2584, while for the same period evangelical churches have increased 21,617. Is not this a grand array? The two armies have met in conflict; they stand face to face in the rally. We have enlisted among the soldiery. To-day let us gird on our armor anew and whet our special weapon for the onset. Let prayer go from our closets every day, so earnest that we will not let go without a blessing; and what would be the result? Would not the effectual fervent prayer avail with God?

CURRENT LITERATURE AND MISSIONS.

Knowledge is of two kinds. We know a subject ourselves, or we know where we can find information upon it.—Dr. Samuel Johnson.

The Brahmo Somaj versus "The New Dispensation," by Sophia Dobson Collet. *The Continental Review*, Nov., 1881.

Christ and Buddha Contrasted, by Prof. G. T. Wright. *The Advance*, December 8, 1881.

The Future of Mohammedanism. *Illustrated Christian Weekly*, December 3, 1881.

In and about the City of Mexico, by Lisle Lister. *Illustrated Christian Weekly*, December 3, 1881.

Japanese Household Stories. *Illustrated Christian Weekly*, December 3, 1881.

With the Van Guard in Mexico, by W. H. Bishop. *Harper's Magazine*, January, 1882. Rev. A. B. Robinson.

W. F. M. S. of the Presbyterian Church.

Subject for Prayer-meeting, 1334 *Chestnut Street, Philadelphia, February* 21.—That in view of the unprecedented opportunities of Christians at the present day, afforded by the access they have to the whole world, the responsiblity may be more deeply felt. "Who is sufficient for these things?" 2 Cor. ii. 16.

The Twelfth Annual Meeting of the Woman's Foreign Missionary Society will be held in the First Church, Trenton, N. J., April 26 and 27.

NEW AUXILIARIES.

AUXILIARIES.

Lackawanna Pres., Wells and Columbia Ch., Pa.
Newark Pres., Bethany Ch, Newark, N. J.
Pittsburgh Pres., Park Ave. Ch., Pittsburgh, Pa.

BANDS.

Blackwoodtown, N. J., Band of Hope.
Columbus, O., Hoge Mission Band.
Easton, Pa., Brainerd Ch., Brainerd Boys' Band.
Hartsville, Pa., Happy Workers.
Philadelphia Central Ch., Earnest Workers; West Spruce St. Ch., Busy Bees.
Yonkers, N. Y., Westminster Ch., Constant Workers.

NEW LIFE MEMBERS.

Burnett, Mrs. J. Allen
Elmer, Mrs. David P.
Gray, Mrs. Rebecca
Hemphill, Bessie P.
Hill, Mrs. James B.
Hopper, Wm. P.
Johnson, Mrs. Ellen
Johnson, Mrs. Nancy
Leary, Mrs. Nancy
McFarland, Miss Emily
Pooley, Miss Lizzie
Williams, Mrs. A. S.

Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church, from Dec. 1, 1881.

[PRESBYTERIES IN SMALL CAPITALS.]

BALTIMORE.—Baltimore, Brown Mem. Ch., Miss. Sch., schs. Lahore, $16 20; Hagerstown Aux., $43 50, Idaho Bd., $15 ($58 50), Miss'y and work Nez Perces, ... $74 70

BLAIRSVILLE.—Blairsville, Miss. S. S., Bogota, $11 75; Irwin Aux., $25; Johnstown, Miss S. J. Duncan, B. R. Hangchow, $36, . 72 75

BUTLER.—Butler, Gleaners, $5 30; Centre Aux., $25; Mt. Nebo, $20; N. Washington, $14 64; Scrub Grass (sch. bld'g Mexico, $11), $71; Sunbury Aux., $29 55, Band, $17 50, Circle, $53 ($100 05), ... 235 99

CHESTER.—Honeybrook Aux., Miss'y India, $100, a friend, for sch. bld'g Mexico, $10 ($110); Oxford Aux., $59, Band, $10 ($69); Oxford 2d (col.), teacher Liberia, $7, . 187 00

CLARION.—Callensburg Aux., $11 50; Clarion Aux., sch. bld'g Mexico, $55, . . 66 50

CLEVELAND.—Brecksville Aux., $10, Cleveland, Euclid Ave. Aux., $46, North Ch., $6 90, South Ch., $5 34, Collamer Aux., $11 25, Northfield, $4 50, Elyria, Mrs. E. DeWitt, $5, Rome Aux., $5 ($93 99), Miss'y Sidon; Euclid Ave. Ch., two ladies, Med. Miss. Fund, $200, ... 293 99

DAYTON.—Oxford, Howard Bd., sch. bld'g Mexico, . 20 00

GENEVA.—Phelps Aux., Africa, ... 1 00

HUNTINGDON.—Lewistown Aux., sch. bld'g Mexico, $3; Spring Creek Aux., $92 15, ... 95 15

KITTANNING.—Elder's Ridge Aux., Miss'y India, $64; Elderton Aux., $35 88; Jacksonville, S. S., sch'p Beirut, $50; Marion Aux., sch. bld'g Mexico, $20; Saltsburg Aux., same, $30, 199 88

LONG ISLAND.—Southampton Aux., ... $79 80

MORRIS AND ORANGE.—Orange, 2d Aux., Miss'y Tungchow, ... 125 00

NEW BRUNSWICK.—Princeton, 2d Ch., Karwekkoh Bd., sch'p Ningpo, $25; Stockton Aux., $31 40; Trenton, 1st, Golden Hour Circle, sch'p Japan, $25; 3d, Mrs. J. G. Forman, sch'p Saharanpur, $30, . 111 40

NEW CASTLE.—Dover Aux., $80, Cheerful Workers, $30, sch. bld'g Mexico, . . 110 00

NEWTON.—Belvidere 1st Aux., zenana visitor Lahore, $80; Blair Hall Miss. Bd., sch'p Ningpo, $15, sch. bld'g Mexico, $10 ($25); Stillwater Aux., Chinese in California, $35, . . . 140 00

NORTH RIVER.—Poughkeepsie Aux, Chefoo, Canton, and sch. bld'g Mexico, . 125 40

PHILADELPHIA.—Calvary Ch., Miss McElroy's class, $30; 1st Ch., Mrs. L. M. Colfelt, sch. bld'g Mexico, $10; Old Pine St., Helping Hands, sch'p Gaboon, $30; Walnut St. Ch., Mrs. W. E. Schenck, sch. bld'g Mexico, $100; West Spruce St., Busy Bees, for same, $5; Wharton St. Aux., sch. Syria, $60, ... 235 00

PHILADELPHIA CENTRAL.—Bethesda Aux, Miss'y Montana, $400; Spring Garden Aux., sch. bld'g Mex., $23, 423 00

PHILADELPHIA NORTH.—Ann Carmichael Aux., for Miss'y China, $35 10; Bristol Aux., sch'p Dehra, $40, sch. bld'g Mexico, $20, G. F., $16 76 ($76 76); Doylestown Aux., Miss'y China, $90; Germantown 1st Aux., Miss'y Japan, $104 50, S. S., for same, $40, Pulaski S. S., sch'p Bancho sch., $30, Infant Sch., sch'p Allahabad, $10, Watchers, sch.

bld'g Mexico, $41, Miss Bayard, $5, A friend, $5, Miss Anne Waln, sch. bld'g Mexico, $100 ($335 50); Germantown, 2d Aux., Occidental sch. California, $36, Olive Branch Bd., sch'p Futtehgurh, $30, sch. bld'g Mexico, $10 ($76); Germantown, Market Square Aux., $82 50, Mrs. G. W. Toland, $25 ($107 50), sch. Belambila, Africa; Germantown, Wakefield Aux., $20; Hermon Aux., sch. bld'g Mexico, $25; Holmesburg Aux., $23 65; Jeffersonville, Collins Bd., sch'p boys' sch. Tungchow, $20; Manayunk Aux. (sch'p Teheran, $30), $32 18; Neshaminy of Warwick, $30, Y. P. B., $6 06 ($36 06); Norristown, Central Aux., Miss'y China, $9 80, S. S., sch'p Dehra, $25 ($34 80), . $912 55

PITTSBURGH AND ALLEGHENY COM.—Allegheny North Ch. Aux., Miss'y Dehra, $99 53; Allegheny 2d, $21 25; Bethany Aux., $27 81, Band, for L. M., $59 60 ($87 41); Bethel Aux., $41 87; Bridgeville Aux. ($25 for L. M.), $42, Earnest Workers, $100 ($142); Cross Roads, $25; Emsworth, for Miss'y Kolapoor, $37 50; Pittsburgh Shadyside Aux., Miss'y India, $158; Swissvale Band, sch'p Ningpo, $40; Wilkinsburg Aux., sch. Mexico, $35, S. M. Henderson Band, sch'p Ningpo, $45 ($80); Friends in P. and A. Com., sch'p Dehra, $40, sch. bld'g Mexico, $10 ($50); Collection at semi-annual meeting, $16 23, donation $1, . . 799 86

REDSTONE.—Long Run Aux., 3 life memberships, . . 75 00

P[illegible]R.— Caledonia, Shepherds Lambs, sch'p Gaboon, ... 21 00

ST. LAWRENCE.— Brownville Aux., $12 50, Dexter Aux., $12 50 ($25), sch'p Sidon; Oswegatchie, 1st, $65, 2d, $15 70, Waddington, $55 ($135 70), Miss'y India, . $160 70

SHENANGO.— Neshannock Aux., Miss'y Japan, $46 56; West Middlesex Aux., sch'p Canton, $15, . . . 61 56

STEUBENVILLE.—Cross Creek Aux., Miss'y Africa, . . 21 00

SYRACUSE.— Oswego 1st, Aux., 2 sch'ps Sidon, $50; Grace Ch. Aux., sch'p Sidon, $25, ... 75 00

WASHINGTON CITY.— Metropolitan Ch. Aux., $12 50, Western Aux., $15, West St. Aux., $3 60, 15th St. Aux., $3 25, North Aux., $6 40, Col. at Pres. meeting, $2 45 ($43 20), Miss'y India; Metropolitan Ch., Mateer Bd., sch'p boys' sch. Tungchow, $10, . . 53 20

WELLSBORO'.— Coudersport, $6; Elkland, $5 33; Farmington, $6 67; Mansfield, $8 30; Osceola, $6 80; Tioga, $12 05; Wellsboro', $11 70, ... 56 85

WEST VIRGINIA.—Clarksburg Aux., $10 40; Ravenswood Aux., $10, ... 20 40

WOOSTER.—Perrysville Aux., sch. bld'g Mexico, . . 5 00

ZANESVILLE.— Jersey Aux., $19; Martinsburg, L. M., $25; Mt. Vernon Aux., $25 79; Mt. Zion Aux., Chenanfou, $5, We Will Bd., $7 ($12); Muskingum Aux., $10 25; Roseville Aux., $5; Zanesville, 1st Aux., $13 42, Miss. Sch., $1 90 ($15 30); Putnam Aux., $13 58, . . . 125 94

MISCELLANEOUS.—Auburn, N. Y., Mrs. A. M. Porter, sch. bld'g Mexico, $50; Bridgehampton, N. Y., R., for same, $2; Catasauqua, Pa., Miss Smith, organ Sorocaba, $5; Cleveland, O., Miss L. M. Leonard, Christmas offering sch. bld'g Mexico, $5; Collamer, O., cash, for same, $5; East Hampton, Mass., mite offering, 10 cts.; Elizabeth, N. J., Miss J. G. Kittle, *special*, Chinese in California, $20;

Gettysburg, Pa., Miss H. McCreary, for Japan, $10; Harrisburg, Pa., Wallace A. McCarrell's mite-box for sch. bld'g Mexico, $3; Judson, Ind., S. S. B., Christmas offering for same, $5; Kingston, Pa., Mrs. H. H. Welles, $25; Martinsburg, W. Va., Mrs. Jane M. Junkin, Med. Miss. Fund, $5; Montreal, Canada, Canadian W. B. M., sch'p Beirut, $75; Philada., Mrs. W. F. Raynolds, house Poplar Creek, $5; M. L. B., thank-off., sch. bld'g Mexico, $5; Mrs. Arthur Granger, for same, $1; Mrs. M. Bonsall, organ, Sorocaba, $70; Riddle's Crossroads, Pa., Miss L. Love, sch. bld'g Mexico, $3 65; St. Clairsville, O., Reader of Presbyterian, $2; Southville, N. Y., Miss Mary A. Mayhew, sch. bld'g Mexico, $1; Springfield, Mo., Mrs. H. Sheppard, L. M. and sch. bld'g Mexico, $25; Steubenville, O., S. Coe Boyd, for same, $2; Suspension Bridge, N. Y., Mrs. James Watson, $5; Waukegan, Ill., Mrs. R. K. Wharton, Christmas offering, sch. bld'g Mex., $5; West Chester, Pa., Cash, for same, $5; Collected by Miss Loring in sundry Churches, $143 70; M. V. M., sch. bld'g Mexico, $3; M. E. B., for same, $1; Money refunded, applied to sch. bld'g Mexico, $120; Sale of Historical Sketches, $17 8 ; Leaflets, etc., $8 14, . . . $633 41

Total for December, 1881, . $5,618 03
Previously acknowledged, . 26,690 23

Total since May 1, 1881, $32,308 26

MRS. JULIA M. FISHBURN, *Treasurer*,
1334 Chestnut St., Philadelphia, Pa.

January 2, 1882.

W. P. B. M. of the Northwest.

PASSAGES OF SCRIPTURE

TO BE READ AT THE MONTHLY MEETINGS IN FEBRUARY.

Matthew vi. 19–34. *Golden Text for the Month*—Matthew vi. 33.

A NEW BOOK.

WE have just received at Room 48, McCormick Block, the first edition of "The Life of Mary Campbell," missionary to the Laos. It is a brief sketch of only two years of service with the people of her choice, for at the age of twenty-two her work was finished. "It was the firstlings of the flock that were offered on the altar of sacrifice—the lambs without blemish."

Whoever reads of this consecrated life must feel their love for mission work increased a hundred-fold. "*Omnia ad Dei Gloriam*" (all for the glory of God) was her class motto, and was wrought out in her life; and by her death it may be woven into the Church at home and into the Laos mission.

This memorial (five thousand copies), presented to the Church

by her uncle, Dr. B. W. Hair, is to be sold for the benefit of the Chieng-mai schools. It can be procured by addressing Miss S. B. Stebbins, 48 McCormick Block, Chicago, Ill. Each society will be credited with the money it forwards from the sale of it. If ordered sent by mail, enclose two-cent stamp for postage on single copy. This edition is paper cover. Price, 25 cents.

NEW LIFE MEMBERS.

Mrs. C. Brown,
Miss Sarah S. Dickinson,
Mrs. Annie Dunham,
Mrs. George R. Jenkins,
Mrs. Eunice Marsh,
Mrs. Maria McConnell,
Mrs. O. B. Munn,
Mrs. E. R. Phelps,
Mrs. C. T. Phillips,
Miss Clara Potwin,
Mrs. Frances Powers,
Mrs. J. R. Preston,
Miss Amy Rogers,
Mrs. Jennie B. Struthers.

NEW AUXILIARIES.

Albion, Ind., reorganized.
College Corner, O.
Delta, O.
Lewiston, Ill., Young Ladies' Circle.
Mineral Point, Wis.
Watkins, Iowa.

Receipts of the Woman's Presbyterian Board of Missions for the Northwest, to December 20, 1881.

[PRESBYTERIES IN SMALL CAPITALS.]

BELLEFONTAINE. — Bellefontaine, sal. Miss Hartwell, $20; Bucyrus, $25; Crestline, sal. Miss Hartwell, $7 20; Galion, same, $7; H. M., $2 36; Kenton, sal. Miss Hartwell, $5; Marseilles, $25; sal. Miss Hartwell, $10; H. M., $10; Mrs. A. R. Webber, H. M., $10; Upper Sandusky, sal. Miss Hartwell, $14, . . . $135 56

BLOOMINGTON.—Clinton, $55; Gilman, $10, . . . 65 00

CAIRO.—Duquoin, $20; Tamaroa, $7; S. S., $3, . . 30 00

CEDAR RAPIDS.—Blairstown, $11; Children's Band, $5; Cedar Rapids 2d, sal. Miss Abbie Cochrane, $5; Persian gatekeeper, $9; Centre Junction, $13; Clarence, $5; Clinton, $17; Dysart, $8 40; Linn Grove, $30; Mt. Vernon, $20; Scotch Grove, sal. Miss A. Cochrane, $10; Vinton, $72 70; Wyoming, boys' sch. Zerem, $10; The Sisters, sal. Miss A. Cochrane, $10, ... 226 10

CHICAGO.—Arlington Heights, $22 15; Chicago 1st, sal. Mrs. Jessup, $81 60; pupil in Africa, $25; Persian pastor's wife, $33; pupil in Persia, $40; Mrs. Joseph Field, Manchester, England, $50; 2d, Tabriz sch., $20 73; B. R. Ambala, $5; H. M., $2; 3d, sal. Mrs. Kelso and Miss Olmstead, $125; 4th, sal. Miss Anderson, $91 30; Mother's Mite Society, $14 73; Y. L. M. S., $30; Evanston, Laos sch., $25; Hyde Park, $20; Lake Forest, $54; Steady Streams, $4; Maywood, Union Ch., $6 51, . . $650 02

CRAWFORDSVILLE.—Dayton, . 17 00

DAYTON.—Western F. Seminary, ... 89 72

DENVER.—Greeley, . . 25 00

DETROIT. — Detroit Fort St. Ch., nat. tea. Bangkok, $100; sch'ps Bangkok, $60, ... 160 00

FREEPORT.—Freeport 1st, $25; sal. Miss Jewett, $25; Warren, N. American In-

dians, $20; Willow Creek Ch., 27 53; Winnebago, $9, $106 53

INDIANAPOLIS.—Green Castle, Monterey sch., $5; Indianapolis 1st S. S., $7 61; sch'p Benita, $5, ... 17 61

IOWA.—Birmingham, $10; Fairfield, Mrs. Ware's class of boys, sal. Miss Green, $6; Mediapolis, sch'ps Futtehgurh, $10; Mission Bd., pupil in Scotia Sem., $20; New London, Mission Bd., boys' sch. Tullahassee, $7; Spring Creek, $4 85; Mission Band, $11 85, . . 69 70

IOWA CITY.—Davenport 1st, sal. Miss A. Cochrane, $35; College Ave. Ch., same, $6, 41 00

KALAMAZOO.—Allegan, $5; Constantine, nat. tea. Mynpurie, $12 50; Kalamazoo 1st, $35; Sturgis, $9 75; Three Rivers, $14 50, . 76 75

LAKE SUPERIOR.—Ishpeming, sch'p Gaboon, $6 25; tr. sch. Canton, $3 75; Marinette, $5 90; Marquette, $32 45; sal. Miss Cundall, $32 45; Menominee, $9 60, 90 40

LIMA.—Columbus Grove, $5; Delphos, nat. tea. Petchaburi, $23 31; Findlay, $21 95; Lilies of the Field, H. M., $20; Lima, $18; Y. P. B., $14 77; Infant Cl. Band, $10 06; Ottawa, $25, 138 09

MANKATO.—St. Peter, Busy Bee Band, China, $5; Wells, $5, ... 10 00

MATTOON.—Charleston, $9 50; Pana, $19 18; sal. Miss Calhoun, $10; Willing Workers, Creek sch., $6 58; Taylorville, $7; Vandalia, sch'p Rio Clara, $15, . . 67 26

MONROE.—Adrian, sal. Mrs. McKee, $28 55; Lasalle, same, $5; Monroe, B. R. Lodiana, $44, . . . 77 55

OTTAWA.—Polo (this Soc. divides its gifts equally between Pres. and Cong. Boards), ... 22 50

PUEBLO.—Pueblo, . . . 14 00

ROCK RIVER.—Fulton, Persia, $5; Sharon Ch., Syria, $8; Sterling, sch'p Dehra, $15; sch'p Benita, $5; Woodhull, sch'p Dehra, $25, ... $58 00

SCHUYLER.—"A Friend of Missions," $100; Bardolph, $25; Fountain Green, $14; Hersman, L. B. Hersman and class, H. M., $2; Monmouth, Little Leaven Band, $25, ... 166 00

SPRINGFIELD.—Murrayville, "A Friend," . . . 5 40

ST. PAUL.—Duluth, "A Friend," $10; Litchfield, sch'p Africa, $4 75; Minneapolis 1st, $12 65; Andrew Ch., pupil in San Francisco, $12; St. Paul, Dayton Ave. Ch., $24; House of Hope Ch., $10 40, . 73 80

VINCENNES.—Brazil Ch., $50, Evansville 1st Ave. Ch., $13; Terre Haute, $21 10; Upper Indiana Ch., $22 05, 106 15

WINONA.—Winona S. S., work in China, ... 25 00

WISCONSIN RIVER.—Poynette, 18 15

ZANESVILLE.—Granville, sch'p 15, Shanghai, . . 25 00

MEMORIAL FUND.—Greensburg, Ind., Two Sisters, M. M. C., mem. bld'g Laos, $40; Nashville, Tenn., I. A. Griffin, same, $1; Western F. Seminary, Oxford, O., sale of "A Brief Record of a Youthful Life," $75; Waterford, N. Y., mem. bld'g Laos, $1; Bedford, Ind., for Miss Campbell's monument, *special*, $2 60, . 119 60

MISCELLANEOUS.—Societies—Delphos, O., $1; Prairie City, Ill., $1; Scotch Grove, Ia., $1—report ($3); Union Grove, Iowa, a friend, $1; Hutchinson, Kansas, $10; Brooklyn, N. Y., H. A. Dickinson, $5, . . . 19 00

Total for month, . .	$2,745 89
Previously acknowledged,	12,519 00
From April to Dec. 20, .	$15,264 89

MRS. JESSE WHITEHEAD, *Treasurer*,
223 Michigan Avenue.

CHICAGO, ILL., *December* 20, 1881.